B79-0054/610 (73)

73

Rough Field Notes

is always supposed to be on the job & at night when Spell
off & the rattling of his (piratdr) ① Perhaps in a day or so
someone else is ready for his absent business & calls to
people to his own dance in his own house. The sing-ers
sit down, & ask that Koholanny be called, he remain
standing in a corner at X, always lifting his
feet in a gentle dance all through the performance
20 sing dances may go on but he keeps going - taking
the songs are over, somebody tries to guess, always
including in his answer ②, which means the suit creature
in which the power rests. They all guess some suit creature
the hopoho, snipe, wallaby etc, & if they get near the point
Koholanny dances violently but this is all false, Koholanny
has no intention of opening till his father or whoever is pro-
viding the food has finished. When a person gets near the
point it is believed that a suit ③ pulls him down & spoils his
thoughts. ~~Him~~ If somebody guesses correctly, well they change the
answer to the riddle, i.e. the tune. The & youngsters are always in
attendance & remember the phrases. When the job is finished

1341
① papelq anfùp.

Kobolanny returns home, going out via arrow. The Bells & B. always dance & horse counts sunwise. 4 days after Kobolanny's first dance, he calls everybody back again, via elk. They sit down. Kobolanny stands up in his skinoseksta, socks comes down, does his body wiggling. Everybody beat time, then 1, 2, 3 & 4 heavy beats & the people shout out their guesses. Sometimes several talk at same time, but the 4 look after remembering things. At every new dance there is a new song added to the Ghost Cult the first occasion there is much food given out, later on, not so much. When S is tired of providing food, he summons the 4, & they discuss what it would be well for the victim to mean. S leads the discussion. Then he decides it would be well to call the S. & B. people. For this purpose he sends 4 Ligs, not just elks, then say O Kobolanny, meaning this evening. Kobolanny opens what it means. That evening Everybody appears on the scene, ornaments, sisaulds & the bushes. The sisaulds resplendent in their mog & horse skins. Everybody lets down

1343 ~~ki~~ ② wa/na/kwas swal ar kila you
① A xolo sk, m st ar alos

koholaang as usual up aloft in his shinoserla, with a bundle lying down at his feet to listen intently in case koholaang should catch what is being said. Many onlookers try to venture guesses the meaning, but as usual fail. Meanwhile it has been figured up who is to be the successful candidate, the son of a tyi, & he has been told what to say. He stands up with his sponsor & says what he has been primed for in a low tone of voice, his sponsor repeat it more loudly. (koholaang) begins to dance violently, O ~~hoo, hoo, hoo~~ (1) meaning, "go ahead, you're getting there." Then again the lad gives the 2nd meaning, koholaang dances more violently, a 3rd different meaning, again dance, 4th time, & koholaang hops down & falls as if dead. Then all the sussuks and onlookers beat time violently & call out c' c' c' c' with the 4 meanings given by the lad. S remembers only the 4th. Wanabwais, so for the 4th they shriek (2). Then they go out. Now 2 anpotlans stand up, one in each of the back corners, they say, "Shut the door!" & soon, "Happened." Then a whistling is heard. It is made in secret by a man

1345

Note. Every dana time alkuntam hauls suit & everybody to a potlatch up aloft. Everybody goes except sinkalotta, who is slow. It is in this way that we know the appearance of the socalled suits.

(1) ~~The father of the bad thing gives~~ ~~means to call the carpenters to make masks~~. The bad gets his eye & x thereby, his father gives him a shamant name, & he becomes a (boy) for one year. His father gets up & opens to all & sundry his story & name, what his (mishaswuta) means & so forth. It is father gives presents to all & sundry.

(2) he gives them food. The sing-men give a new song for the occasion. Then ~~all~~ many as are wanted go with kokkeanny to get woods for masks. They return. At night the elk call them all to 3's house.

(3) to make each a mask of ~~what~~ one of the suit meanings.

(4) ~~q lam q lam k s m~~ q lam q lam k s m

with a small whistle, when his breath has gone, another takes it up & so on for 4, though it all sounds as if a single whistle. The grouses (koholanny) who comes to life. His ye / x bosom parted. Then the sing men make a very sing of the wearing of the wretched business. ① When this has been sufficiently practised, koholanny dances to his numerous songs; she has got one every day for perhaps ~~about~~ 20 times. Then she sits down, the 1st time she has been allowed to do so. Food comes & the antipottam does his job. Then anybody else can sing. Then they go out. Next morning the alk goes around to all the houses with his (& pamup, koholanny), i.e. do the necessary cutting for (koholanny). All the results come to S's house ② & he gives money to all of them, a large amount of it, for the [making of masks] to the best carpenters he gives more, & tells them ③ S does not know how much money he got rid of, it was a great deal. All people are given a mask to make, whether carpenter or not, woman or not, S chooses any bird or any animal he likes, spring, lood, [illegible] he — bow bee & the rest. Often a man will make a mask of something which

1347
1) /kɔ̃xtɛ/ n
2) amɛ/kwa/zait. 3 names for the same, the other is
nu/miftzta. (anipotlam) is the name of the business. Each does his
own designation which is put before his (anipotlam) name, e.g.
Alec Davis is, "He one who guards the law by gripping with his teeth",
Hebby is "Who puts the wind up the people at Ebuis"!
2) ~~nuŋ pig~~

Note. ③ A dance house is nuŋ pig. When during the dance time the
servants sleep, do not return to their various wives.
④ n ɛ/kɔ̃ɛ/sam

Note: In the old days before speaking a man asked a woman, some
times himself, sometimes via an intermediary. If she was unwilling
usually nothing more was done, but sometimes a man forced himself on
her, then sometimes she told her people & there was trouble.

around the fire + back to the (Qlusta). ① gets up as before + assures the world that it is the sachik deer. Then comes the wolf ②, a wolf head of wood, no matter what clothing, and a tail. It goes round as did the deer on 4 legs. It ~~howls~~ sometimes howls like a wolf, using no artificial aid. Then he vanishes + ① explains that this is the sachik wolf howling for sinbalotta. The onklinsta really know it is a person, but they do not prove what + choose to believe it is suit. If any onklinsta should dare say that it was a lie, he would swiftly be made a basint. Then comes out a man masked as man, able to run fast + bearing on his back a long stick, with a bunch of rags dipped in coal oil on the end. They are blazing brightly. He dashes round the fire, his momentum causing the rags to stand out straight, + he swiftly returns. I think that this dance may not have been done long ago, every time it is done there are changes at the will of Koholanny. This represents a shooting star. No horse is made. ① explains that this is a shooting star, sent when has come on a visit to Koholanny. Then come 4 masked figures,

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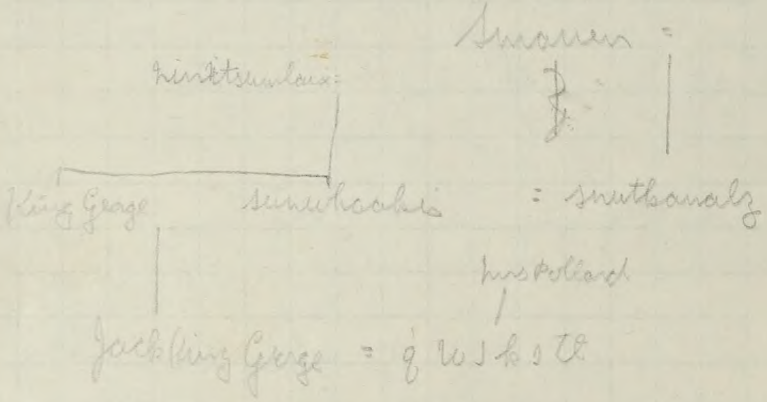
① ko/ɬ ɔ̀lt/t ɛ̀ɬɬ

② ~~o·ko·t·ɬ·k~~ ④ ʊ·/ko·t/ɬ q tas alkauntaun




③ sɛɬt ɔ q ts. This is not a special variety of bird, it merely means the strong beast.

④ If anybody else has a yɛ ɔ ɔl from ②, he goes around to tell the people on the Nelson Sun night, & says, "I am appointing you to a klaunlaun." Many people go around with him. On occasions the whole pt klaunlaun is used.

the 4 (mesmesalanon) come. Their masks are always the same no matter what the dance may be. [note. At every introduction the introducer calls & the wooden bolter]. They dance round but do not sing. The masks are always the same: they, the carpenters are supposed to have made them. Then (alpiktmen) each boy are ①, the people up above to whom work for beasts is given & who succeed in it. Now comes ②, the suit who is like an elk for alkuntam, who sends the (kilkil) to summon to suit from all parts of creation to his busiest business. If a property belongs to someone's else's dance but he has a right to have whom he likes for this. ② wears a man's ugly mask on top of which is a wooden bird which can be flown by means of a small cord. He also carries a stick on top of which is the same bird made to disappear inside & worked by a string. He goes around moving his head in a perky fashion over his shoulder. The (alpiktmen) offers up & cries out, "This was ②, who acts as (kilkil) for alkuntam. Then comes ③, who embezzelikoa, followed swiftly by the rest of his brother saints, they come on the dance

1361

① h ɔ m / h ɔ m / alfotta ③
h l ùn / c u a
h a i n a l o t t a
h a i u m k ɔ l ɔ k a
y u · / q ɔ l / à / x c a
k u l i l i a s
a t / m a k / k ì ~~x / x a~~ y u a ② ④
k l i t c o p l i / a n a
c m k o n k i l i k a

⑤ s a i u t t
⑨ t ù k o t z
⑧ a t / h u / l à l t ɔ m
⑥ ɔ ' c '
⑦ n ɔ k p z
⑩ He says ⑤ will soon clause, come to it